THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"There is no king saved by the multitude of an host: a mighty man is not delivered by much strength" (PSALM 23: 16).

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MOTHERS IN ISRAEL.

BY SUSA YOUNG GATES.

MARY FIELDING SMITH, WIFE OF THE PATRIARCH HYRUM SMITH.

WHEN the roll of the greatest women of modern times is called, we make no doubt that the name of Lucy Mack Smith will head that roll. The second name on that list will be that of Mary Fielding Smith, the wife of the Patriarch Hyrum Smith, and the mother of our President Joseph F. Smith. Her greatness, her power, her beauty and her charm have lain hidden in the modest silence and reserve with which she covered all her own acts. But the pages of history will yet record what she was, what she did, and why she is entitled to this exalted rank.

Mary Fielding was born in Honydon, England, July 21st, 1801, into the home of a pious, refined, intellectual, and educated family. Mary was trained in all the arts of home-making. She was given a liberal education for girls in those days, for not only did she receive the usual studies permitted to young ladies of that period, but she added that of music, literature and deportment, for she was a lovely singer, and knew something of that art, as well as cultured and refined in her manners and speech. She inherited a masterly control of financial problems, and early showed the initiative and self-control which later made her so self-reliant and resourceful. To sweetness of disposition, she added strength of mind and power of instant decision. But over all the strength and firmness of her soul she drew the veil of modest womanhood so closely that only her very own realized how great was her gift, how supreme were her powers.

Three of the Fielding family—Joseph, Mercy and Mary, decided to go out of the old home and try their fortunes in that new and

promising land of Upper Canada. Joseph and Mercy came first, and settled in Toronto. No doubt their glowing accounts of conditions in that growing city hastened Mary's coming to join them in their quest for better possibilities and conditions than the old country could afford to aspiring English youth. So Mary came over in 1834. Here they formed the acquaintance of President John Taylor, who was from England. John Taylor was a finely educated and eloquent Methodist reformer. On reaching Toronto, he gathered around him a sturdy congregation of independent religious worshipers.

When Parley P. Pratt visited Toronto, in 1837, with his gospel message, he found a company of intellectual and nobly molded souls who were awaiting that very summons, even if they were unconscious of the fact. There were President John Taylor and his beautiful and highly educated wife, Leonora Cannon Taylor; Joseph, Mercy and Mary Fielding, and Joseph Horne and his sterling wife, Mary Isabella, who was also destined to become one of the great mothers in modern Israel. These were all baptized. Mercy and Mary accompanied their brother Joseph Fielding to Kirtland in 1837, shortly after their baptism. We copy here a remarkably clear and scholarly letter written by Mary to her sister Mercy, who was then in Canada. Mary was living in Kirtland, and was not then married. Her clear-cut sentences reveal a logical mind and an educated pen. The spirit of firm faith and unflinching testimony in this letter is an index to her whole character and after life:

Kirtland, 1837.

"*Mrs. Mercy R. Thompson,*
Care Wm. Laves, Churchville.

"My Dear Sister:—I have this day received a very short note from you, and am glad to learn by Brother Babbitt that you are well and comfortably situated. He tells me he is expecting soon to return to Canada, so that it is unnecessary for me to say much, as he can inform you of the state of things here verbally better than I can by writing, but still I can hardly refrain from sending a few lines. I am now teaching school, which I took for one month; the time expires to-morrow, when I expect to be again at liberty, or without employment, but I feel my mind pretty much at rest on that subject. I have called upon the Lord for direction, and trust He will open my way. I hope you will not fail to remember me at the Throne of Grace. I have no doubt but you have many trials, but I am inclined to think you have not quite so much to endure as I have. Be that as it may, the Lord knows what our intentions are, and He will support us and give us grace and strength for the day, if we continue to put our trust in Him and devote ourselves unreservedly to His service. I do thank my heavenly Father for the comfort and peace of mind I now enjoy in

the midst of all the confusion and perplexity and raging of the devil against the work of God in this place, for although there is a great number of faithful, precious souls, yea, the salt of the earth, yet it may be truly called a place where Satan has his seat; he is frequently stirring up some of the people to strife and contention and dissatisfaction with things they do not understand. I often have, of late, been led to look back on the circumstance of Korah and his company when they rose up against Moses and Aaron If you read the 15th Chapter of Numbers you will there find the feelings and conduct of many of the people, and even the elders of Israel in these days, exactly described; whether the Lord will come out to-day in a similiar way or not, I cannot tell. I sometimes think it may be so, but I pray God to have mercy upon us all and preserve us from the power of the great enemy, who knows he has but a short time to work in. We have had a terrible stir with Wm. Parish, the particulars of which I cannot here give you at length. We are not yet able to tell where it will end. I have been made to tremble and quake before the Lord and to call upon Him with all my heart almost day and night, as many others have done of late. I believe the voice of prayer has sounded in the House of the Lord, some days, from morning till night, and it has been by these means that we have hitherto prevailed, and it is by this means only that I for one expect to prevail. I feel more and more convinced that it is through suffering that we are to be made perfect, and I have already found it to have the effect of driving me nearer to the Lord and so suffering has become a great blessing to me. I have sometimes of late been so filled with the love of God, and felt such essence of His favor as has made me rejoice abundantly indeed. My heavenly Father has been very gracious unto me, both temporally and spiritually. Since I commenced this letter, a kind sister has proposed my going to stay for a while with her to take charge of two or three children who have been in my school; they purpose giving something besides my board, and I think this will suit me better than a public school, if it is but little. I expect to go there in a day or two, and hope to be quite comfortable, as I know the family to be on the Lord's side. The mother is a cousin of Brother Joseph's, and took care of him when a child. Their name is Dort. I felt much pleased to see Sisters Walton and Snider, who arrived here on Saturday about noon, having left Brothers Joseph Smith and Brigham about twenty miles from Fairport to evade the mobbers. They were to come home in Dr. Avard's carriage, and expected to arrive about 10 o'clock at night, but to their great disappointment they were prevented in a most grievous manner. They had got within four miles of home, after a very fatiguing journey, much pleased with their visit to Canada and greatly anticipating the pleasure of seeing their homes and families, when they were surrounded with a mob and taken back to Painsville and secured,

as was supposed, in a tavern where they intended to hold a mock trial, but to the disappointment of the wretches, the housekeeper was a member of the Church, who assisted our beloved brethren in making their escape; but, as 'Brother Joseph' says, not by a basket let down through the window, but by the kitchen door. No doubt the hand of the Lord was in it, or it could not have been effected. The day had been extremely wet, and the night was unusually dark, and you may try, if you can, to conceive what the situation was. They hardly knew which way to start, as it had by that time got to be about ten o'clock. The first step they took was to find the woods as quickly as possible, where they thought they would be safe, but in order to reach there, they had to lie down in a swamp by an old log, just where they happened to be. So determinedly were they pursued by their mad enemies in every direction, and sometimes so closely, that 'Brother Joseph' was obliged to entreat 'Brother Brigham' to breathe more softly if he meant to escape. *When they would run or walk they took each other by the hand and covenanted to live and die together.* Owing to the darkness of the night, their pursuers had to carry lighted torches, which was one means of the escape of our beloved sufferers, as they could see them in every direction while they were climbing over fences or traveling through bush or cane fields, until about 12 o'clock. After traveling, as they suppose, in this manner five or six miles, they found the road which led homeward and saw no more of their pursuers. After traveling on foot along muddy, slippery roads until near three in the morning, they arrived safely at home, about fainting with fatigue. He, 'Brother Joseph,' told us that he knew in his heart when first taken that he would see home before sunrise, and thank God it was so. Notwithstanding all he had to endure, he appeared in the House of the Lord throughout the Sabbath, in excellent spirits, spoke in a very powerful manner, and blessed the congregation in the name of the Lord; and I do assure you the Saints felt the blessing, and left the house, rejoicing abundantly, returning their blessing upon him. Brother Rigdon, through his great weariness, and a small hurt, received from a fall, did not attend the House, but is now well. I suppose all these things will only add another gem to their crown. I did not think of taking up so much room in relating these circumstances, but I have been as brief as possible.

"I must now give you an account of a very affecting event which took place in Kirtland, Sunday before last. You will, of course, remember a Wm. Clark, a miller, who had been a great opposer of our Church, as he and his wife, with some of their children and other friends, were returning from the Presbyterian-Methodist House, in a very nice carriage. About one minute after they passed the House of the Lord, their horses took fright and started off the side of the hill, and hurt Mrs. C. so seriously as to prove fatal. She was buried on the Wednesday following.

She has left six weeping children and a mourning husband. Indeed, on the day preceding the accident she was heard to speak very unfavorably of our Church, but is now gone to prove whether it is the Church of Christ or not. I greatly desire that this visitation may be sanctified to the family.

"I believe it is not quite a year since 'Brother Joseph' told Wm. Clark that the curse of God would be upon him for his conduct toward him and the Church. You may remember that our people wished to purchase his place, but he would not sell it on any reasonable terms and therefore kept it, and has been a trouble in the place, but has prospered in business so much as to say he never prospered better, and told a person some time ago that he was ready for another of Joseph Smith's curses. I feel inclined to think he will never be heard to utter such words again. May the Lord forgive and save Mr. Clark, and all others who raise their hand against the Lord's anointed, for I see more clearly than ever that this is no trifling sin in the sight of God. No; it is as great as it was in any age of the world. I sincerely wish that all the preachers of the Church had a proper sense of their duty and privilege in this respect. I expect to hear from you soon and also from England. I hope I shall not be disappointed. Tell me if you and Brother Thomas have any idea of coming to Kirtland this fall. If the field of labor remains open there and unless a change should take place in the state of affairs here for the better, I should not advise it, however much I might desire to see you here. Scores of men are out of employ here even in the summer, and how it will be in the winter I cannot tell. But I fear for Kirtland. Oh, that we as a people may be faithful, for this is our only hope, and all we have to depend upon. Give my kind love to Brother Thompson and all other friends, particularly Brother and Sister Laws. I thank them for their kindness to you. I thank Brother Thompson for his last kind letter. I should be pleased with another. I remain,

"Your very affectionate sister,

MARY FIELDING."

In November, 1837, Mary was married to the Patriarch Hyrum Smith, his first wife, Jernsha Borden, having died previously.

Mary found herself the mother of five step-children, and never did a girl assume motherhood better prepared for such heavy initial responsibilities than Mary Fielding Smith. All her qualities of resourcefulness and courage were to be tested to the uttermost. And it may be truly said that no trial, not even the supreme one of final integrity to the Truth, ever found her lacking courage and the power of right decision. She did not live in borrowed light. She held supremely the light within her own soul.

Just before her marriage, she was vitally interested in that first mission that was taken by Heber C. Kimball to open the Euro-

pean country for the preaching of the gospel of Christ. Her brother Joseph was the companion of Brother Kimball, who planned to visit their brother, Rev. James Fielding, in Preston, where the English mission was opened. Mary and her sister Mercy who had married the Prophet's friend and one-time secretary, Robert B. Thompson, accompanied the party to Fairport. We are told that Brigham Young, Levi Richards, with Brother Kimball's wife, Vilate, and Brother Greene's wife, Rhoda (who was the sister of Brigham Young), with Mary Fielding and Mercy Thompson, all accompanied Heber C. Kimball and Orson Hyde down the river to Fairport. As Brother Kimball was about to separate from this company, without a dollar in his pocket, and sick, yet not discouraged, Mary Fielding, with her characteristic modesty and quiet generosity, which was so much a part of her nature, stepped up to him and put five dollars in his hand. It was a God-send, and paid his and Brother Hyde's passage to Buffalo.

From this time, Mary's history is merged in that of her greater husband, Hyrum Smith. She shared his trials, she sweetened his daily life with her wifely ministrations, and above all she relieved him of every anxiety connected with the care and rearing of his five motherless children, for the heart of her husband could safely trust in her.

(TO BE CONTINUED.)

KEEP YOUR WORD.

KEEP your word under all circumstances. President Abraham Lincoln one day was visited by a gentleman who was liberal in promises but who did not always redeem them. On this occasion he told the President's son to come and sit on his lap, and he would give him his watch charm. The boy came and sat on the kind gentleman's lap. When he was about to go, Lincoln said, "Well, I suppose you are going to keep the promise you made to my boy."

"What promise?" the gentleman asked.

"You said you would give him your watch charm."

"Oh," he exclaimed, "I cannot do that. Not only is it very costly, but it is an heirloom which I must keep."

Then Lincoln said, very earnestly, "You must give it to him, sir, for I cannot permit you to give my boy the impression that I associate with a man who does not keep his word."

That was a lesson which the gentleman did not forget.—*Nordstjärnan.*

FRANK CRANE says, "The only cure for the shortcomings of democracy is more democracy." Not so. The only cure for the shortcomings of both democracy and autocracy is theo-democracy. "More democracy," in some instances, would be anarchy.

CHRONOLOGY OF THE WAR.

March 1.—The German advance on Verdun checked. Two thousand Germans surrounded in Fort Douaumont. A report comes from Switzerland that the Crown Prince has been relieved of his command.

March 2.—New German attacks in the region of Verdun repulsed. Russians occupy Bitlis.

March 4.—Three Zeppelins appear in eight counties, Yorkshire, Lincolnshire, Rutland, Huntingdon, Cambridgeshire, Norfolk, Essex, and Kent. Twelve persons reported killed, and thirty-three injured.

March 6.—Russians bombard Trebizond. German attacks on Verdun from the north-west reported. Great rejoicing in Berlin over the reported safe return of the *Moewe*.

March 9.—Germany severs diplomatic relations with Portugal, and declares war.

March 13.—Infantry at Verdun quiet, while artillery duels continue. German loss so far estimated at 200,000. German gains in three weeks at this point are said to be four miles of territory in the centre, and as much on the left, and about two miles on the right. French loss is estimated at one-third that of the Germans.

March 14.—In another move on Verdun the Germans occupy a slope on Dead Man Hill.

March 15.—Admiral von Tirpitz resigns and is succeeded by Admiral Capelle.

March 16.—Paris reports an unexpected calm before Verdun. Commercial relations between Rumania and Bulgaria broken off. Brazilian government threatens to requisition all German ships now interned in Brazilian ports. The Dutch liner *Tubantia*, torpedoed off the Dutch coast.

March 19.— Four German seaplanes drop bombs on Dover and Ramsgate. One seaplane brought down after 15 minutes' fight. Russians enter Ispahan.

March 20.—Fifty British, French, and Belgian aeroplanes and seaplanes, accompanied by fifteen fighting machines, bombarded Zeebrugge and Houltade. A running fight between four British and three German destroyers, off the Belgian coast.

March 21—Germans occupy a portion of Malancourt wood, north-west of Verdun. Austrian front on the Dniester reported broken.

March 25.—Official account issued of an engagement between the British armed merchant ship *Alcantara*, and the German raider *Greif*, in the North Sea. Russians make some gains at Jacobstadt.

March 27.—The English blow up one hundred yards of German trenches near Ypres. Heavy list of ships sunk published, including the *Minneapolis*, *St. Cecilia*, and *Cerne*. Great war council begins at Paris, eight countries represented.

March 31.—Zeppelins raid eastern and north-eastern counties. Forty-three persons killed, and sixty-six injured. One Zeppelin brought down and sunk; the crew saved.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 6, 1916.

EDITORIAL.

BIRTHDAY OF THE CHURCH.

To-day, April 6th, is the 86th anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. That momentous event occurred on the 6th of April, 1830, in the home of Peter Whitmer, at Fayette, Seneca Co., New York.

It is frequently assumed that the believers at that time numbered only six; it has also been stated, on the authority of David Whitmer, perhaps, that there were about seventy members. There were, probably, not so many; nor even fifty, as has also been estimated; but there were more than six.

In the *History of the Church* by B. H. Roberts, Vol. I., p. 76-77, the question is discussed. On the 26th of September, 1830, there were sixty-two members, thirty-five of whom had been baptized since the 9th of June, that year. Between April and June, eighteen baptisms had taken place. That would seem to prove that there were only nine members of the Church on the occasion of its organization.

Six of these participated in the organization, that number being sufficient for all legal requirements. The six were Joseph Smith, Jr., Hyrum Smith, Samuel Smith, Oliver Cowdery, David Whitmer, and Peter Whitmer.

The meeting was opened by solemn prayer. Those present were then asked if they were willing to accept Joseph Smith and Oliver Cowdery as their teachers, and to proceed to organize the Church. The vote on these questions was unanimous. Joseph Smith therefore ordained Oliver Cowdery an elder, and received a similar ordination under his hands. Both had, previously, received the Aaronic Priesthood, under the hands of John the Baptist, and the Melchizedek, under the hands of Peter, James, and John. After the ordination, the Sacrament was administered, and immediately afterwards all the members of the Church present were confirmed. The Prophet Joseph relates that the Holy Spirit was poured out upon them. Some prophesied. All praised the Lord and were filled with joy. Some of those present, who were not members, were convinced of the truth and shortly afterwards asked for baptism.

Thus was founded the Church of Jesus Christ of Latter-day

Saints. Thus was fulfilled the prophecy of Isaiah. "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid" (Isa. 29: 14).

The Church has a wonderful history. The membership increased rapidly. At the fourth general conference, which was held at Kirtland on the 6th of June, 1831, nearly two thousand saints were in attendance. A few years later there were over twenty-five thousand saints in the city of Nauvoo alone. At present there are not far from half a million saints in the valleys of the mountains and scattered abroad. They have been heard of in every civilized country in the world. They have become a force for good among the children of men. In all that pertains to education, music, missionary enterprise, ethics, etc., they have an advanced position, and they have become the pioneers and teachers of the world in empire-building and the reclamation of the waste places of the earth. The stone, once rejected by the builders, has become a corner stone.

Some people are under the impression that the Prophet Joseph and his successors and followers were hated and persecuted because they believed in plural marriage. That is a mistake. The persecution commenced from the very day the Church was organized and the gospel proclaimed—many years before the revelation on marriage was received, and it was inspired by men and women with little or no regard for moral standards. A few days after the organization of the Church, a mob gathered to prevent the saints from baptizing the converts. At the same time, they caused the arrest of the Prophet Joseph on the most absurd charges. The following court scene, from so-called legal proceedings against the Prophet in Coleville, shortly after the organization of the Church, is an illustration of the nature of the persecution. Newel Knight was placed on the stand.

The prosecuting attorney: "Did the prisoner, Joseph Smith, junior, cast the devil out of you?"

Mr. Knight: "No, sir."

"Why, have not you had the devil cast out of you?"

"Yes, sir."

"And had not Joe Smith some hand in its being done?"

"Yes, sir."

"And did not he cast him out of you?"

"No, sir. It was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ."

There was, of course, no offense in this, and the Prophet was set at liberty. But the adversary never rested. Persecution continued, until Joseph and his brother Hyrum were martyred and the saints driven from their homes out into the wilderness, where,

however, the Church found protection under wings of the great American Eagle, and where the Lord nourished her, until her testimony could again be heard in all the world and her light go forth to the uttermost parts of the earth.

The Church has been amply vindicated during these eighty-six years. It has stood every test applied to it. It has weathered the raging storms of mobocracy and endured the fire of pirates without the least damage. It has proved a refuge for thousands upon thousands of souls who suffered on account of sin, poverty, and oppression in the world. God has been with His people all these years, and manifested His presence as clearly as He did in the midst of Israel of old in the wilderness.

There are many reasons why all who desire to serve the Lord should belong to the Church.

It is Christ's Church. It belongs to Him. It is the organization through which He is accomplishing the redemption of the world. Neither Catholicism, nor Protestantism, not to speak of any other religion, has been able to save the human race from superstition and ignorance, from poverty and destitution, from class distinction and oppression, from crimes, war, and all other evils of the world. Our Lord will save the race from these things through the instrumentality of the church, and establish His kingdom. He needs all good men and women to consecrate themselves to this great work of salvation. Therefore, they should join the Church, and not stand aloof.

It is the Church of Latter-day Saints. In it we become associates with the great and good men of this age, and of all ages; for although the Church on earth at present consists of *Latter-day Saints*, yet, it is the same Church to which former-day saints in all ages have belonged. As Church members, therefore, we become one with all the saints, in every age, and with innumerable hosts around the throne of God. No one can afford to stand aside from such a glorious company. As Church members we have citizenship in the City of God, with all which that privilege implies.

Finally, we need the spiritual help of the Church. The world is full of temptations. The discouragements are many. One needs all help possible. The Church affords this help. The very confession of Christ publicly is a help. It puts the vow on record and strengthens one's determination. The association with others who are striving, and those who have attained, is a help. The sacraments and services are the greatest helps to a godly life, and no one can afford to despise them.

Let us, therefore, say to all our friends, who are willing to serve the Lord, join His Church, before it is too late, and serve your fellowmen through the instrumentality He has appointed for their redemption.

J. M. S.

ELOQUENT FIGURES.

Somebody has calculated the funded war debt of Europe at the enormous sum of £6,000,000,000.

That does not convey any distinct idea to our minds. The figures are too big to comprehend. We can see only a very small section at a time, of anything that comes in view. But let us try some method of realizing what six billion pounds mean.

Let us suppose that a bank cashier were given the task of paying off that debt in one pound notes, and that he were counting the money up at the rate of £1 a second, or £60 a minute. At the end of an hour he would have paid off £3,600, and, supposing that he put in ten hours as a day's work, when evening came he would have decreased the debt by just £36,000. Let us say that he continued working at his task every day for a month of thirty days; then, at the end of the month, he would have managed to pay off £1,080,000. But that would be only as a drop out of a full tumbler. By working faithfully for twelve months, he would be able to reduce the debt by £12,960,000. But that would still leave an indebtedness of £5,987,040,000. He would have to continue counting up a pound every second, year after year. At the end of ten years he would have paid off £129,600,000, but even that would not materially reduce the debt. In a hundred years, if he should live that long, he would have paid off £1,296,000,000, or a little over a fifth part of the original six billions. There would still remain £4,704,000,000, and it would take him almost four centuries more to pay it. If there were no interest to meet, the debt might be liquidated in about five hundred years, by paying a pound-note every second, for ten hours every day; but there is the interest, too.

Let us try another calculation. There are now thirteen countries at war, viz.: Great Britain, France, Russia, Belgium, Portugal, Italy, Serbia, Montenegro, and Japan on one side, and Germany, Austria-Hungary, Turkey, and Bulgaria on the other. These countries, with their colonies, have an area of 29,706,009 square miles, or, let us say, in round numbers, 20,000,000,000 acres. An indebtedness of six billion pounds means that every ten acres of this area has a mortgage on it of £3. But a great portion of this area is neither arable nor inhabitable. If only the productive part is considered, it is safe to say that the war debt leaves an incumbrance of at least £5 on every ten acres of ground belonging to the belligerent countries. And these billions represent only the funded war debt. The total cost of the conflict, direct and indirect, is perhaps three times that amount.

These figures suggest that some of the most important problems to solve after the war will be of a financial nature. And since they, clearly, are not confined to any one country, they must be considered by international councils. It seems probable that the

very magnitude of the difficulties that must be overcome after this titanic struggle will make co-operation between the nations imperative.

That will be the time for considering plans for some international political machinery which shall take the place of armies and navies. That will be the time for knitting the nations together in a federation which shall have for its object the development of the resources of the earth and the preservation of peace in the interest of manufacture, trade, and all intellectual pursuits, and general prosperity and happiness.

Unless this is done, the nations will feel the oppressive weight of debt and the cost of enormous military establishments as never before. And when that pressure becomes unbearable, anarchy may be the result.

Looking at the situation from another angle, a thoughtful writer has recently said:

"The war has rendered Christianity incredible to a multitude of intelligent people. Many are slipping into agnosticism who have never been agnostics before. They are dazed, stunned, bewildered. They have lost their faith in God, because God did not save Belgium, or save the Lusitania, or save Serbia, or lift His hand to protect the Armenians from the fury of their savage foes. They have given up their faith in man, because of the atrocities he has been guilty of within the last seventeen months. Man, they say, has proved himself to be a savage, a brute, a devil. They no longer believe in progress, or in civilization, or in the ideals which have long been held before our eyes. Christianity, so these men assert, has broken down. It is not practical. It will not work. It is only a dream, a sentiment, a fancy, a chimera."

That is the appearance of the situation. But, if through this war, militarism shall be crushed and the way prepared for the establishment of the kingdom of peace; if through this war the false pretenses of man-made religions shall be laid bare and the gospel of the Savior be known as the power of salvation, then future generations will recognize in the present struggle the hand of the Lord stretched out for the redemption of the race. God's plans must not be judged from the necessarily narrow point of view obtainable while the conflicts and struggles are still going on, but from the magnificent perspective which history presents. Only so can we perceive His hand in the experiences through which nations and races are fostered and led on to higher grades of knowledge and intelligence.

J. M. S.

"MORMONISM" keeps men and women young and handsome; and when they are full of the Spirit of God, there are none of them but what will have a glow upon their countenances; and that is what makes you and me young; for the Spirit of God is with us and within us.—(BRIGHAM YOUNG, *Journal of Discourses*, Vol. IV., p. 210).

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle annual conference was held in the Victoria Hall, Fowler Street, South Shields, on March 26th, 1916. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; President Jonathan Hunt and eight traveling elders of the Newcastle conference.

The morning session commenced at 10:30 by singing, "Praise to the man who communed with Jehovah." Prayer was offered by Elder J. Maurice Rothlisberger. Continued by singing, "In remembrance of Thy sufferings."

Sacrament gem, "While of these emblems we partake," was repeated by the congregation, led by Elder Willis S. Thomas.

The sacrament was administered by Elders Earl C. Morgan and George W. Smith.

The Sunday School, conducted by Elder Willis S. Thomas, repeated James 1: 5, 6.

Five of Brother and Sister Bitton's children, accompanied by Elder Willis S. Thomas, sang, "Luther's Cradle Hymn."

President Jonathan Hunt welcomed all to the conference. He stated that he appreciated the efforts put forth by the saints to be in attendance, and asked for their faith and prayers, that the conference would be successful. Our gospel is for all. The truth should be impressed on the minds of the children, because impressions made on young minds remain with them throughout life.

Elder Vincent Shepherd said he was pleased because his heavenly Father had permitted him to come into the world and preach the gospel. Latter-day Saints should be, and are, known by their actions. Our mission should be to make ourselves worthy of emulation.

Elder Earl C. Morgan said that he thought he had been well paid for the time he had spent in the mission field. All are happy, if their lives are occupied doing good deeds. We should prepare ourselves, and help to prepare others, for the second coming of Christ.

Sisters Foster and Taggart, accompanied by Dora Bitton, sang, "Oh, I had such a pretty dream, mamma."

Elder Arnison Hoskisson said he knew that "the gospel is the power of God unto salvation." Earnest prayers aid one to overcome the attacks of the adversary. If we live the gospel, we have much greater opportunities in preaching it to others.

Mr. Sedgwick, accompanied by his daughter Evelyn, sang, "Into Thy hands."

Elder George W. Smith explained Rev. 14: 6, 7, showing how the passage applied to "Mormonism." The gospel was restored for the benefit of the "honest in heart," and each of us should do our best to bear the message to the world.

The meeting was brought to a close by singing, "Lord, dismiss us." Benediction by Brother A. E. C. Banks.

The afternoon session commenced at 2:30 by singing, "For the strength of the hills." Prayer was offered by Brother Arthur Priestly. Continued by singing, "Come, let us anew."

Elder J. Maurice Rothlisberger, who was the first speaker, said that "Mormonism" was not a new gospel, but one that was taught in the heavens "before the worlds were," and the one that Christ preached while He was on the earth. People could not see the restoration, because they were not seeking for the truth.

Winnie Burns, accompanied by Mona Brown, sang, "Sometime, somewhere."

Elder Henry C. Phipps was the next speaker. He stated that he had received a testimony of "Mormonism" while living among the "Mormon" people. Only those who associate good works with faith will receive salvation.

Elder Arnison Hoskisson, Winnie and Lilly Allason, accompanied by Dora Bitton, sang, "I'll go where you want me to go."

Elder Evan O. Perkins said he knew that the gospel was true, and that Joseph Smith was called of God to organize the Church. If we are faithful, the Spirit of God will direct us along the paths that lead to God, from whence we came.

Miss Barron, accompanied by Arthur Priestly, rendered the solo, "The Lord is my Shepherd."

Elder J. M. Sjodahl read from the 17th chapter of John and called attention to the fact that our Lord's prayer for His followers was that they might be one, as He was one with the Father. Oneness, he said, precludes the idea of many churches. Christ's church is *one*. There cannot be many churches, any more than there can be many bodies under one head. Unity also means that His followers should be of one mind. They should love one another and co-operate in the great work of salvation of the human race. Christ's prayer, the speaker added, will be heard and answered, and the Millennial reign will be set up, when strife and contention shall cease, and God's children will all be one, as our Lord and the Father are one.

The names of the Church authorities were presented by Elder Willis S. Thomas, and those officers were unanimously sustained in their respective callings.

The meeting closed by singing, "We thank Thee, O God, for a Prophet." Benediction by Brother George Mill.

The evening session commenced at 6:30 by singing, "Come, come, ye saints." Prayer was offered by Brother Victor S. Jefferson. Continued by singing, "High on the mountain top."

Elder Willis S. Thomas was the first speaker. He commented on the song, "I'll go where you want me to go," and explained where the Lord wanted us to go, and what He wanted us to be. We are all the children of God, and He wishes us to walk in the

path He laid out. All deviations from the original path have been instituted by men.

Sisters Silverton and Taggart sang, "Oh, where is my wandering boy to-night?"

President Hyrum M. Smith occupied the remainder of the time. He said it sounds narrow to the world to tell them that the Church of Jesus Christ of Latter-day Saints is the only true Church in existence. Christ organized only one Church, and preached one gospel, and He intended that that gospel be handed down to the world as long as they were worthy of it. However, the time came when the people were not worthy of the gospel, and it was taken away from the earth. Some misunderstood our Savior when He said, "Go ye into all the world and preach the gospel." After reading that passage, men take it unto themselves to preach the word of God, while Christ only meant it for His organized ministry. God will not sanction them or their ordinances. In His sight they are all in vain, because they were never ordained by or through Him. Joseph Smith received the authority from those who were qualified to give the same. In every way, the gospel of Christ agrees with the one that was restored through Joseph Smith in our era. We have the same gifts and blessings, and the same contention to put up with. All of "Mormonism" is Biblical. All "Mormons," regardless of where you find them, believe and preach the same thing. President Smith concluded by bearing his testimony, and blessing the saints.

President Hunt exhorted the saints to remember the good things they had heard, and put all good advice into practice. He thanked all those who had rendered parts on the program, or had in other ways helped to make the conference a success.

Conference was brought to a close by singing, "Praise God, from whom all blessings flow." Benediction by Elder Arnison Hoskisson.

On Saturday, March 25th, 1916, at the Latter-day Saints' Chapel, Sunderland, a Priesthood meeting was held, in which each of the elders expressed his feelings in regard to the work. Many good instructions and great encouragement were given by President Hyrum M. Smith and Elder J. M. Sjodahl.

WILLIS S. THOMAS, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Goytre, Monmouthshire, South Wales (Bristol conference), March 19th, 1916, when one soul was initiated into the fold of Christ. Elder C. Herbert Crittenden officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Birmingham (Birmingham conference), on Sunday, March 26th,

1916, when five souls were admitted into the fold of Christ, Elders J. Wesley Chipman and Harry L. Strong officiating.

A baptismal service was held in Feversham Street Baths, Bradford (Leeds conference), on March 25th, 1916, when twenty-eight souls were added to the fold of Christ. Elders S. Evan Francis, Joseph F. Worthen, Verner O. Hewlett, and William H. Hillyard officiated.

District Meeting.—The Birmingham branches held a conjoint conference on Sunday, March 26th, 1916, in the Latter-day Saints' Chapel, Birmingham. Two well-attended meetings were held, there being close on one hundred and fifty people present at the evening session. At the Sunday School session the children rendered their parts very creditably. The general and local officers were unanimously sustained, after which Elder Harry L. Strong made some comments upon the necessity of all the members giving the officers they had so unitedly sustained support in their various positions. Elder Herbert P. Haight spoke a short time upon repentance. At the evening meeting Elder Gerald R. Eldredge spoke upon the restoration, showing that a general apostasy had crept in among the churches, and that a restoration of the gospel was necessary in these the latter days. President James Judd took up incidents in the life of Christ and His apostles, to show that the so-called Christian sects to-day are not all practising the principles of Christianity.

DIED.

GREEN.—At Northampton, (Birmingham conference), March 17th, 1916, Howard Frederick George Green. Deceased was blessed July 7th, 1910.

TYSOE.—At Northampton, (Birmingham conference), March 23rd, 1916, James Tysoe. Deceased was born June 28th, 1853, at Brampton, and baptized January 30th, 1904, by Elder James Thomas. Brother Tysoe lived and died a faithful Latter-day Saint.

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